

**Science Of Quran - Part 3 - The History Of The Quran's Descent
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How did Allah (Subhanahu Wa Ta'ala) reveal the Quran?

The Quran was kept in a Guarded Tablet in the Heavens

The Tablet was called Lawhul Mahfoud (The Guarded Tablet)

Lawhul Mahfoud included: The Quran, Psalms of David, Taurah of Moses, Injil of Jesus ('alayhim salatu wa salam)

Allah (Subhanahu Wa Ta'ala) spoke about It in surah Waqiah Verses 77-79

**That (this) is indeed an honourable recital (the Noble Qur'an). (Al-Waqi'ah 56: 77)
In a Book well-guarded (with Allah in the heaven i.e. Al-Lauh Al-Mahfuz). (Al-Waqi'ah 56: 78)**

Which (that Book with Allah) none can touch but the purified (i.e. the angels). (Al-Waqi'ah 56: 79)

Allah (Subhanahu Wa Ta'ala) revealed the Quran to a place called Bait ul Izzah:

A place in the 4th Heaven where there is a Kabbah

This is the same as Baitul Ma'mur

By the Mount; (At-Tur 52: 1)

And by the Book Inscribed. (At-Tur 52: 2)

In parchment unrolled. (At-Tur 52: 3)

And by the Bait-ul-Ma'mur (the house over the heavens parable to the Ka'bah at Makkah, continuously visited by the angels); (At-Tur 52: 4)

70,000 Angels go to Bait ul Izzah everyday to perform pilgrimage

And they don't return to it again

Allah (Subhanahu Wa Ta'ala) revealed the Quran from the Guarded Tablet to Bait ul Izzah

**Then, Allah (Subhanahu Wa Ta'ala) revealed the Quran from Bait ul Izzah to the Prophet (Salallahu 'Alayhi wa sallam) in piecemeal over a period of 23 years
(Piecemeal = little by little / bit by bit; not all at once).**

The Quran was first Revealed to the Prophet (Salallahu 'Alayhi wa sallam) when he was 40 years old, in the cave of Hira, on Layla tul Qadr (the Night of Power)

Majority of the scholars are of the opinion that Layla tul Qadr is the 27th night of Ramadhan

But only Allah (Subhanahu Wa Ta'ala) Knows for sure if Layla tul Qadr is on the 27th night of Ramadhan

**The reason why the Prophet (Salallahu 'Alayhi wa sallam) went to the cave was because he used to have spiritual dreams before the Angel came to him
These dreams were encouraging him to pursue a life of spirituality
These spiritual dreams caused him to go to the cave and seclude himself to contemplate**

**The Angel first came to the Prophet (Salallahu 'Alayhi wa sallam) in the cave.
He held something up and told him (Salallahu 'Alayhi wa sallam) to 'Read' (Iqra)
The Prophet's response was 'I cannot read' (maa ana bi qari)
The Angel squeezed and released the Prophet (Salallahu 'Alayhi wa sallam)
But the Prophet (Salallahu 'Alayhi wa sallam) gave the same reply
The Angel then squeezed the Prophet (Salallahu 'Alayhi wa sallam) for a third time and read the following ayaat from Surah 'Alaq:**

**Read! In the Name of your Lord, Who has created (all that exists), (Al-'Alaq 96: 1)
Has created man from a clot (a piece of thick coagulated blood). (Al-'Alaq 96: 2)
Read! And your Lord is the Most Generous, (Al-'Alaq 96:3)
Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)], (Al-'Alaq 96: 4)
Has taught man that which he knew not. (Al-'Alaq 96: 5)**

These were the first five Verses of the Holy Quran that Allah (Subhanahu Wa Ta'ala) Revealed (Alaq: 1-5).

**Allah (Subhanahu Wa Ta'ala) also Said He has Taught man by the pen.
Who was the first person to use a pen?
The first person was Prophet Idris ('alayhi salatu wa salam)**

**What if you should read a statement from a scholar saying the first surah to be revealed was Surah Muddathir?
How would you reconcile the two opinions?
You reconcile them by saying the first SURAH to be revealed in its complete form was Surah Muddathir.
But the first verses to be revealed were the first 5 verses of Surah Al-'Alaq**

**PLEASE NOTE: Whenever you should find conflicting opinions from the scholars, always go to a scholar to reconcile the various opinions, else you will become frustrated
A student of knowledge cannot be impatient, shy or proud**

When the Quran was first Revealed to the Prophet (Salallahu 'Alayhi wa sallam)
He didn't know what had happened to him
He ran to his wife Khadija (radiyallahu 'anha) and told her to cover him
He told her what happened to him in the cave
She took him to her cousin, Waraqa Ibn Naufal, who was a scholar of Jewish and Christian Books
Waraqa told them that this angel (Jibril) had also appeared to Moses
Waraqa informed the Prophet of his Prophethood and said that he wish he were young and could live up to the time when the people would drive the Prophet (Salallahu 'Alayhi wa sallam) out
The Prophet (Salallahu 'Alayhi wa sallam) asked him if they would really drive him out
He (Salallahu 'Alayhi wa sallam) found this strange because the people loved and trusted him
Waraqa said that any man who came with something similar to what the Prophet (Salallahu 'Alayhi wa sallam) has brought was turned against, treated with hostility and driven out:

"Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility" [Bukhari: Volume 1, Book 1, Number 3]

Waraqa was the first to acknowledge that Muhammad (Salallahu 'Alayhi wa sallam) had become a Prophet and the hardship he (Salallahu 'Alayhi wa sallam) would face
He was also the first to express his support when he said that if he should remain alive till the day when the Prophet was to be driven out he would support him strongly.
This all means that he was the first to realize that Muhammad (Salallahu 'Alayhi wa sallam) was now a Prophet

When the Angel said, 'Read'
Allah (Subhanahu Wa Ta'ala) was fulfilling the Dua of Abraham ('alayhi salatu wa salam)
The Dua of Abraham ('alayhi salatu wa salam) can be found in Baqarah Verse 129:

"Our Lord! Send amongst them a Messenger of their own (and indeed Allah Answered their invocation by sending Muhammad Peace be upon him), who shall recite unto them Your Verses and instruct them in the Book (this Qur'an) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise." (Al-Baqarah 2: 129)

After Abraham and his son Ismael ('alayhima salatu wa salam) built the kabbah, he made the above dua.

When Allah (Subhanahu Wa Ta'ala) sent Muhammad (Salallahu 'Alayhi wa sallam), the unlettered prophet, to teach the people the Book, Allah (Subhanahu Wa Ta'ala) was fulfilling a famous dua made by Abraham

Muhammad (Salallahu 'Alayhi wa sallam) became a Prophet when the Angel told him to 'Read!'

The Angel then came to the Prophet (Salallahu 'Alayhi wa sallam) a second time:

"While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74. 1-5) After this the revelation started coming strongly, frequently and regularly." [Bukhari: Volume 1, Book 1, Number 3]

O you (Muhammad SAW) enveloped (in garments)! (Al-Muddaththir 74: 1)

Arise and warn! (Al-Muddaththir 74: 2)

And your Lord (Allah) magnify! (Al-Muddaththir 74: 3)

But when Allah (Subhanahu Wa Ta'ala) revealed Surah Muddaththir, he became a Messenger because he was told to Arise and Proclaim the message.

WHY DID ALLAH (SUBHANAHU WA TA'ALA) REVEAL THE QURAN IN PIECEMEAL?

1. TO MAKE IT EASY TO MEMORIZE

Allah (Subhanahu Wa Ta'ala) told us that in the following Quranic verse (54:17)

And We have indeed made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)? (Al-Qamar 54: 17)

Allah (Subhanahu Wa Ta'ala) also made it easy to memorize by revealing it in a rhythmic form: in piecemeal

2. TO MAKE IT EASY TO UNDERSTAND

3. TO MAKE IT EASY TO PRACTICE

When a person is sick and is given medicine to help him get cured,

The medicine is always given little by little (in piecemeal)
The Arabs were spiritually sick
And Allah (Subhanahu Wa Ta'ala) Revealed the Quran in piecemeal to make it easy for them

For example: First Allah (Subhanahu Wa Ta'ala) Said the bad is more than the good in regards to alcohol
Secondly, Allah (Subhanahu Wa Ta'ala) said don't come to Salah when you are drunk:

O you who believe! Approach not AsSalat (the prayer) when you are in a drunken state until you know (the meaning) of what you utter,..(An-Nisa 4: 43)

Finally, Allah (Subhanahu Wa Ta'ala) Said to leave alcohol altogether in Maidah Verse 90. Maidah 90 Makes alcohol Haram

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, AlAnsab, and AlAzlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. (Al-Ma'idah 5: 90)

When this Verse in Ma'idah was revealed, the Muslims completely stopped drinking

'Abdullah ibn Umar (RA) reported that Allah's Messenger (SAW) said, "If anyone drinks wine then his salah over forty days are not approved. If he repents then Allah will relent to him. If he reverts (to it), then Allah will not approve his salah over forty days. If he repents, Allah will relent to him but if he reverts (to it) then Allah will not approve his salah over forty days. If he repents then Allah will relent to him. Again, if he reverts the fourth time, Allah will not approve his salah over forty days and if he repents then Allah will not relent to him and He will give him to drink from the river of Khabal." Someone asked, "O Abu Abdur Rahman! what is the river of Khabal?" He said, "The pus of the dwellers of the people of fire."
[Sunan Tirmidhi (4/290) No. 1862, Sunan Nasa'i (8/317) No. 5670, Musnad Ahmad (2/35) No. 4917, al-Mu'jam al-Kabir al-Tabarani (12/390) No. 13441]

These people were addicted to alcohol and zina
This is just one example of the Quran being revealed in piecemeal to make it easy for people to practice

"...When the people embraced Islam, the Verses regarding legal and illegal things were revealed. If the first thing to be revealed was: 'Do not drink alcoholic drinks.' people would have said, 'We will never leave alcoholic drinks,' and if there had been revealed, 'Do not commit illegal sexual intercourse,' they would have said,

'We will never give up illegal sexual intercourse.' [Sahih Bukhari, Vol 6, Book 61, Hadith #515]

4. TO CLARIFY A DILEMMA OF THE PROPHET (SALALLAHU 'ALAYHI WA SALLAM)

It is like when one is leading a group of people and has reached a crossroad but unsure which avenue to take

An example of this is when Ayesha (radiyallahu 'anha) was accused of having an affair

He (Salallahu 'Alayhi wa sallam) did not know who to believe or how to prove whether she was innocent or guilty

So he asked people like Burairah, Ali, Zaid, Zainab bint Jash (radiyallahu 'anhum) Astonishingly, even though Zainab bint Jash was Aysha's co-wife and biggest revival for Muhammad (Salallahu 'Alayhi wa sallam)'s attention, she did not lie and take sides with the hypocrites against her co-wife.

Instead she spoke the truth

These women are Mothers of the Believers, women of Taqwa and their character matched their title.

Aisha further said: Allah's Apostle also asked Zainab bint Jaysh about my case. He said, "O Zainab! What have you seen?" She replied, "O Allah's Apostle! I protect my hearing and my sight (by refraining from telling lies). I know nothing but good (about Aisha)." Of all the wives of Allah's Apostle, it was Zainab who aspired to receive from him the same favor as I used to receive, yet, Allah saved her (from telling lies) because of her piety. But her sister, Hamna, kept on fighting on her behalf so she was destroyed as were those who invented and spread the slander. [Sahih Bukhari, Vol 6, Book 60, Hadith #274]

Allah (Subhanahu Wa Ta'ala) then Revealed the ayah in surah Nur proclaiming Aysha's innocence:

Verily! Those who brought forth the slander (against 'Aishah the wife of the Prophet SAW) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. (An-Nur 24: 11)

Allah (Subhanahu Wa Ta'ala) Called the rumour an 'Ifk' (a lie) in the above ayah

Some women of today would gang up with the hypocrites to oust out their co-wives

But Zainab bint Jalsh (radiyallahu 'anha) did not do this, she was a pious believer

5. TO CORRECT THE MISTAKES OF THE PROPHET (SALALLAHU 'ALAYHI WA SALLAM)

If a shia was in the room he would say, "Fear Allah"

What do you mean the Prophet (Salallahu 'Alayhi wa sallam) made mistakes?

Because they believe a man can be infallible and perfect

This is what they believe about their imams

An example of a mistake made by the Prophet is 80: 1 - 2

(The Prophet (Peace be upon him)) frowned and turned away, ('Abasa 80: 1)
Because there came to him the blind man (i.e. Abdullah bin Umm-Maktum, who came to the Prophet (Peace be upon him) while he was preaching to one or some of the Quraish chiefs). ('Abasa 80: 2)

A Shia will put a spin on this ayah when shown the ayah

He will say it was not Muhammad (Salallahu 'Alayhi wa sallam) who frowned but it was Abu Jahl who frowned

Another example is when the Prophet (Salallahu 'Alayhi wa sallam) took captives in the battle of Badr. This was a noted mistake

It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. (Al-Anfal 8: 67)

To have captives slows you down

You have to feed them and watch over them

You are not suppose to take captives in battle but you should kill them

The Messenger of Allah (SAW) said to Abu Bakr and 'Umar (Allah be pleased with them): What is your opinion about these captives? Abu Bakr said: They are our kith and kin. I think you should release them after getting from them a ransom. This will be a source of strength to us against the infidels. It is quite possible that Allah may guide them to Islam. Then the Messenger of Allah (SAW) said: What is your opinion. Ibn Khattab? He said: Messenger of Allah. I do not hold the same opinion as Abu Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over 'Aqil to 'Ali that he may cut off his head, and hand over such and such relative to me that I may but off his head. They are leaders of the disbelievers and veterans among them. The Messenger of Allah (SAW) approved the opinion of Abu Bakr and did not approve what I said. The next day when I came to the Messenger of Allah (SAW), I found that both he

and Abu Bakr were sitting shedding tears. I said: Messenger of Allah, why are you and your Companion shedding tears? Tell me the reason. For I will weep too, if not, I will at least pretend to weep in sympathy with you. The Messenger of Allah (SAW) said: I weep for what has happened to your companions for taking ransom (from the prisoners). I was shown the torture to which they were subjected. It was brought to me as close as this tree. (He pointed to a tree close to him.) Then God revealed the verse: "It is not befitting for a prophet that he should take prisoners until the force of the disbelievers has been crushed..." to the end of the verse: "so eat ye the spoils of war, (it is) lawful and pure. So Allah made booty lawful for them." [Sahih Muslim (3/1383-1385) No. 1763]

The Prophet (Salallahu 'Alayhi wa sallam) and Abu Bakr (radiyallahu 'anhu) were crying when Allah (Subhanahu Wa Ta'ala) Revealed this Ayah (Anfal: 67)

One of the captives asked Muhammad (Salallahu 'Alayhi wa sallam) to set him free claiming that he was poor and had daughters
So he (Salallahu 'Alayhi wa sallam) did so and he promised not to fight him again
But after being set free the man came back and killed some sahabah at the Battle of Uhud

It's up to you if you want to believe a kaafir when he gives his word
You don't know the unseen and neither did the prophet (Salallahu 'Alayhi wa sallam)
Just remember, Allah (Subhanahu Wa Ta'ala) Himself Said to the prophet (Salallahu 'Alayhi wa sallam) to tell the people he doesn't have the knowledge of the unseen.

Say (O Muhammad SAW) : "I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." (Al-A'raf 7: 188)

'..Allah knows while ye know not.' (Baqarah: 216)

A third example of Allah (Subhanahu Wa Ta'ala) Correcting the Prophet (Salallahu 'Alayhi wa sallam) is in surah Tahrir ayah 1.

Narrated By 'Aisha: The Prophet used to stay (for a period) in the house of Zainab bint Jahsh (one of the wives of the Prophet) and he used to drink honey in her house. Hafsa and I decided that when the Prophet entered upon either of us, she would say, "I smell in you the bad smell of Maghafir (a bad smelling raisin). Have you eaten Maghafir?" When he entered upon one of us, she said that to him. He replied (to her), "No, but I have drunk honey in the house of Zainab bint Jahsh,

and I will never drink it again." Then the following verse was revealed: 'O Prophet ! Why do you ban (for you) that which Allah has made lawful for you?... (up to) If you two (wives of the Prophet turn in repentance to Allah.' (66.1-4) The two were 'Aisha and Hafsa And also the Statement of Allah: 'And (Remember) when the Prophet disclosed a matter in confidence to one of his wives!' (66.3) i.e., his saying, " ut I have drunk honey." [al-Bukhari (5267) and Muslim (1474)]

As mentioned in the above hadith, the Prophet (Salallahu 'Alayhi wa sallam) said he would never drink honey again

That was a big mistake that Allah (Subhanahu Wa Ta'ala) Corrected in the first verse of surah Tahrim.

O Prophet! Why do you ban (for yourself) that which Allah has made lawful to you, seeking to please your wives? And Allah is Oft-Forgiving, Most Merciful. (At-Tahrim 66: 1)

Honey is very important

For the Prophet (Salallahu 'Alayhi wa sallam) to say that he would never drink honey again was a big mistake.

Allah (Subhanahu Wa Ta'ala) Revealed this Ayah to correct this mistake of the Prophet (Salallahu 'Alayhi wa sallam), because you cannot make Haram what Allah (Subhanahu Wa Ta'ala) has made Halal in order to please your wives.

Also, Honey has been ordained for Mankind because of its healing properties.

The Prophet (Salallahu 'Alayhi wa sallam) was an example for mankind,

If he were to stop drinking honey his followers would stop drinking it too

'Indeed in the Messenger of Allah (Muhammad SAW) you have a good example' (Ahzab: 21)

6. TO STRENGTHEN THE IMAN OF THE PROPHET (SALALLAHU 'ALAYHI WA SALLAM)

When he (Salallahu 'Alayhi wa sallam) went to al Isra wal miraj

Allah (Subhanahu Wa Ta'ala) Revealed Baqarah Verse 286 in the 7th Heaven

Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Suppor-ter and Protector, etc.) and give us victory over the disbelieving people." (Al-Baqarah 2: 286)

7. THE DEVELOPMENT OF THE SHARIAH

When Allah (Subhanahu Wa Ta'ala) made alcohol forbidden, it was for the development of the shariah

8. FOR SOME OF THE VERSES OF THE QURAN TO BE ABROGATED

Some believe that no Verses were abrogated

They will tell you to fear Allah, because Allah doesn't Change His Mind

In response one must ask them whether they believe we can still drink alcohol?

Whether the 43rd ayah in surah Nisa is still relevant?

People who believe that none of the verses in the Quran were abrogated live a very conflicting lifestyle and still drink alcohol:

O you who believe! Approach not As Salat (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, (An-Nisa 4: 43)

Allah (Subhanahu Wa Ta'ala) even told us in the Quran that some Verses were abrogated, so how can you make such a claim:

Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allah is able to do all things? (Al-Baqarah 2: 106)

There are different types of abrogation that we will cover in a separate sitting. There are some types that are abrogated by words but the hukum remains (vice versa)

For example, in surah Nisa

Ayah 15 in Surah Nisa was abrogated

In the early days of Islam, the punishment was house arrest for the fornicator until she dies

And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allah Ordains for them some (other) way. (An-Nisa 4: 15)

The new ruling is not house arrest; surah Nur Verse 2 abrogated Nisa 15:

The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the

believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime but if married persons commit it, the punishment is to stone them to death, according to Allah's Law). (An-Nur 24: 2)

The new ruling is 100 lashes.

THE CLAIM OF THE SHIAS

As a side point we will touch on the claim that Shias make claiming that the Quran is a corrupted text.

They say this because a goat ate a page of the Qur'an:

The verse of stoning and of suckling an adult ten times were revealed, and they were (written) on a paper and kept under my bed. When the Messenger of Allah (SAW) expired and we were preoccupied with his death, a goat entered and ate away the paper." [(Sunan Ibn Maja, Volume 2, Page 39) (Musnad Ahmad ibn Hanbal, Volume 6, Page 269)]

You should know how to silence such an evil belief if you are ever faced with this flawed argument. The mischief makers rely on your ignorance to corrupt you.

First, is the ayah 106 in Surah Baqarah when Allah Says, 'Whatever a Verse (revelation) do We abrogate or cause to be forgotten..' (Baqarah: 106)

There are different types of abrogation, and verse that the shias use was one that was abrogated by recitation.

It was inconsequential.

Even though the Quran was memorized, it was caused to be forgotten

Hence not recorded because the ruling was inapplicable.

The ayah that the goat ate was an already abrogated ayah.

Previously, in order for a child to be someone's milk-child (i.e. mahrem to her & her children) the baby has to suckle the woman's breast 10 times; this Rule was changed to 5 times.

The milk of a woman belongs to her husband.

Meaning, if the child is a girl your husband becomes mahrem to her.

Secondly, making such a malicious claim – that the Quran is corrupt – refutes many other ayaats promising that the Quran is Kept guarded, for example:

Surely, We have revealed the 'Zikr' (Quran), and surely, We will Preserve it (Hijr: 9)

Falsehood cannot approach it from before it or from behind it; [it is] a revelation

from a [Lord who is] Wise and Praiseworthy. (Fussilat: 42)

Their argument is a flawed argument and a prime example of how rejecting one ayah in the Quran contradicts your whole identity and leads you to a conflicting life.

What we have today is a Guarded and Complete Book and the Quran was revealed to us in piecemeal in order for some Verses of the Quran to be abrogated.

Question #1 : Aswr Sheikh, Is it fard to wear something on your head, a kufi for example, I read a fatwa that said it was fard to do so and the one who believed otherwise is a kafir?

Answer 2: It is not fard for a man to cover his head in salah.

The salah is valid without a head covering

The conditions are that place is clean and your clothing should be clean, and that you should be in a state of wudu.